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Christ's Death for Sinners

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Christ's Death for Sinners

“for all have sinned and they themselves fall short of the glory of God being justified freely by his grace through the redemption which in Christ Jesus:” (Romans 3:23-24) [author's translation]

Romans 3:24-26

God the Father declares justified (declared innocent) on the basis of faith in Jesus Christ. *Dikaiow* is a legal term that is used in a court of law where the defendant is acquitted on the basis of the evidence (Arndt & Gingrich 1973:196). The adverb *dorean* lends support to the manner by which God justifies a man. The sinner is justified freely. Freely is an accusative of manner. The words “by His grace” in the Greek New Testament indicate the free favor of God now on the basis of faith in Jesus Christ (3:24) (Aland & Black 1968:537). It points to the origin of the justification and to the ground of merit not in man but in God and God's grace. All of this is possible because of the redemption which is in Christ Jesus. The means of justification is “through the redemption which is in Christ Jesus” [author's translation] (3:24). The word redemption is made up of two words “apo”from and “lutrosis” (release). The word is used of a payment made for the ransom of a slave. It is a payment made to obtain one's freedom (Arndt & Gingrich 1973:95). Redemption is at a price the blood of Christ (Eph. 1:7). Through his blood is the preposition *dia* and his blood is in the genitive case. It is a genitive of price (Williams 1971:6). The price for our redemption was the blood of Christ. The direct object in Ephesians 1:7 is forgiveness. It is an accusative of reference (ibid:15). This direct object denotes that which is true. Forgiveness is only possible through the blood of Christ.

Transgressions is in the genitive case. It is in apposition to forgiveness (singular).

Forgiveness names the broad general category while the noun in the genitive (transgressions) names the definite category in which this is true (ibid 1971:5).

Colossians 1:14 reads: “in whom” (Christ- the son of his love – the Father's love) “we have” (present indicative active, 1st person plural- continuous action) “redemption the forgiveness of sins” [author's translation] (Aland & Black 1968:694). Through his blood is omitted in the Aland and Black critical text. It is included the Textus Receptus text. “Through his blood” is part of the biblical text of Colossians 1:14. It should be translated: “in whom we have redemption through his blood the forgiveness of sins.” The apostle Paul wrote Colossians as he did Ephesians.

Colossians is the little Ephesians. Redemption is not possible without the blood of

Christ. Paul would not have left out as important a doctrinal fact as the blood of Christ. The omission of the blood of Christ is obviously left out by liberal copyists of biblical manuscripts. They would believe that salvation is by works. Salvation through water baptism is a general belief on the part of those who have not been saved. Salvation is by faith in Christ (Eph. 2:8-9).

Now the apostle Paul under the divine superintendence (inspiration) of the Holy Spirit pens how Christ became redemption for us. God the Father displayed Christ as a God-satisfier (propitiation) of his holy and just demands on the cross (Rom. 3:25). The verb *proetheto* from *prostithemi* is a 2nd Aorist middle, 3rd person, singular (Han 1974:301). It can be translated proposed or publicly displayed (Sanday & Headlam 1971:87). If it were proposed then this would refer to the divine plan in eternity past. If the verb were translated publicly then it would refer to the historical fact of the crucifixion. Sanday & Headlam point to these scriptures that substantiate the idea of the divine plan (Romans 8:28, 9:11, Eph. 1:11, 3:11, 2 Tim. 1:9 and 1 Pet. 1:20) (ibid:87). The public display of Christ crucified is seen in Galatians 3:1 (ibid:87). They conclude that the context argues for publicity (ibid:87). The middle voice of *protithemi* is given the meaning of displayed publicly (Arndt & Gingrich 1973:729:2). Romans 3:24-26 reads: “being justified freely by his grace through the redemption which” [is – understood] “in Christ Jesus whom God himself has displayed publicly a propitiation through faith in his blood for proof of his righteousness at the present time for him to be righteous and one justifying the one by faith in Jesus” [author’s translation] (Aland & Black 1968:537). Romans 3:25 is the historical fact of the crucifixion. Paul paints the picture of Jesus Christ and him crucified in words for the recipients of the little Romans. This is the epistle of Galatians (3:1). The verb in Galatians 3:1 is *prographo* from *prographo* which is a 2nd Aorist passive voice (Han 1974:353). The public portrayal of Christ was placarded before the eyes of the Galatian Christians. Arndt & Gingrich give the meaning of *prographo* as a public portrayal or placard in public. This proclamation was made public notice (1973:710-711:2). The apostle points to the historical fact of the crucifixion. This very act was that which satisfied God’s judgment on sin. The apostle adds: “through faith in his blood” (Rom. 3:25) (Aland & Black 1968:537). The appropriation of this once and for all sacrifice of Christ is through faith in his substitutionary atonement for sinners. You can lay hold of this wonderful act of God on your behalf by placing personal faith (trust) in Christ’s cross work for the forgiveness of your sins. God’s justice had to be satisfied. Prior to the death of Christ, sin was covered but not taken away. The

Day of Atonement covered the sins of the nation of Israel for a period of twelve months (Heb. 10:3-4). Each year the high priest had to enter the Holy of Holies with blood of bulls and goats. The historical fact of the crucifixion of Christ is proof of the righteousness of God. Righteousness is used in this context in Romans 3 of a right standing before God in judicial terms. God the Father had passed over those previously committed sins (Rom. 3:25). The Scripture attributes this to the forbearance of God (Rom. 3:26). The result being that God the Father might be both just and the one justifying (declaring innocent-acquittal) those who place their faith in Jesus (Rom. 3:26). The phrase “eis to einai auton” translated “for him to be” [author’s translation] (ibid:537) is better understood to signify results rather than purpose (3:26). The actual result is that God is righteous. It is God who justifies! Faith in the New Testament that saves always has the same object, Jesus Christ.

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